

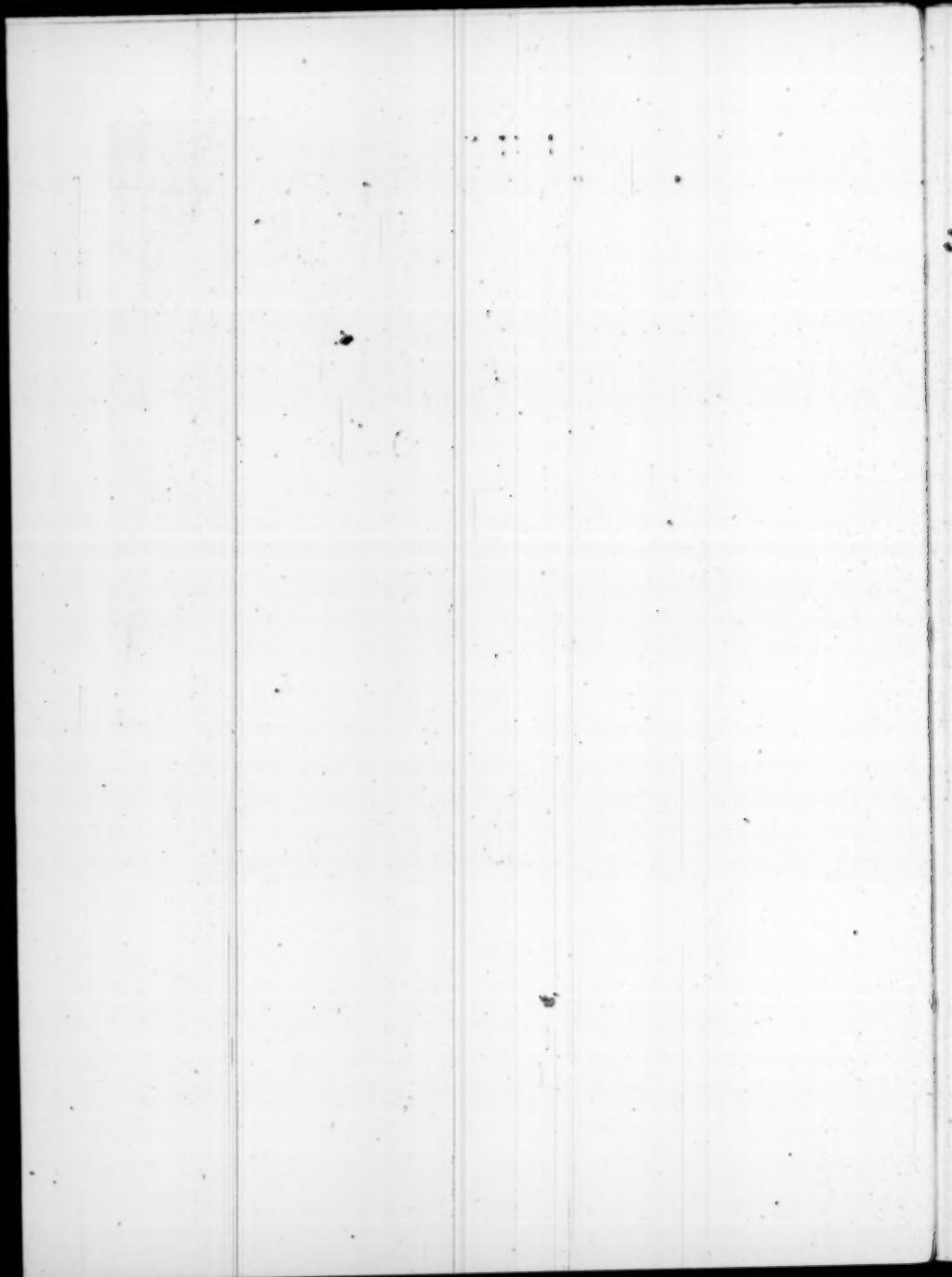
THE
Debtor's Apologie

OR
A QUAIN'T PARADOX
Proving That it is good to be in
Debt, and (in this Age) may
be usefull for all Men.

By T: J.



Written in the year of
Engagements, 1644.



That it is good to be in Debt.

WE are fallen into that dotage of the world, in which the worst things do overtop the worthiest, Sence doth before the understanding, drinke overcometh the brain, and the eye beguileth and mis-leadereth the sight; And therefore in tender commiseration of mankinde, I will endeavour to rectifie their Judgements in a Paradox, then which there hath none more intricate been discussed and canvated among the Stoicks in Zeno's Porch, that is, *That it is better for a man to live in Debt, then otherwise: Ordinar ab ovo,* I will begin from an Egge, that your concoction may be the easier. In the whole course and frame of Nature, we see that nothing is made for it self, but each hath a bond of duty, of use, or of service, by which it is indebted to other; The Sunne by his

splendor to enlighten all the world; by his warmth and heat, to cherish and comfort each living and vegetable creature. Yea, Man himself is so framed of God, that not onely his Countrey, his Parents, and his Friends claim a share in him, but he is also indebted to his Dog, and to his Ox, the one for hunting for his pleasure, the other for labouring for his profit, *so that quicquid babet genii ingenii maris amoris*, the abilities of his spirit, the affection of his mind, he hath them for others as much as for himself; nay, the more for others, by how much he desired to be the greater Lord over others. Let him but look into himself, and see how his constitutive parts are debtors each to other; the soul doth quicken and give life to the body, the body like an *Automaton*, doth move and carry it self and the soul; survey him in his parts, the eye seeth for the foot, the foot standeth for the hand, the hand toucheth for the mouth, the mouth tasteth for the stomack, the stomack eateth for the whole body, the body repayeth back again that nutriment which it hath received to all the parts, discharging the retributions by the Port

Port *Esquiline*; and all this in so comely an order, and by a Law so certain, and in so due a time, as if Nature had rather man should not have been at all, then not to be a Debtor in every part of him; which hath made me resolve, That to whomsoever I mean to be a friend, I will strive to be in his debt: and what can I do lesse? for to him that doth me a good turn, I am bound to return him the greatest pleasure, which I can no way do, but by being in his debt; for what contentment will it be unto him, when I shall repay him his own again? The *Alchymists*, who promise to themselves to turn Tin into Silver, and Copper into Gold, how will they be transported out of themselves with joy, if they should but see a happy issue of their attempt? how much more a Creditor, when he shall recover a desperate debt? it is like the joy of a Father that receives his lost Child.

Again, he that is in debt, hath this great priviledge above other men, that his Creditors powre out early prayers for him, they wish that he may live, thrive, prosper, and grow rich, all for their own advantage, they seem to be carefull for their

debtors, that they may not lose their principall with the interest, for their Money is their life; witnessse thole Usurers of *France*, who when they heard that the price of Corn was fallen, went and hang'd themselves for grief.

What a command doth the Debtor g in over his Creditors ? he becometh in a manner their Land-Lord to whom they cap, crouch, and kneel, as if they did owe him all suits and services, and are as ambitious of their favours, as they who in *Rome* did canvase the people for their voyces to attain the greatest offices: but here is their cunning, *Laudant ut ledant*, they praise them that they may prey upon them. And therefore you brave Gallants & Spend-thrifts, who find by your wofull experience, that no whip gives a shrewder lash then the labells of a Bond or Obligation, with a *Noverint universi Skinner* and *Lacy*, whensoever y^e u fall into the Mercers Books, never take care or make conscience of paying your debts, for by that means you shali keep your Creditor in awe; and shall have him wonderfull courteous, officious, and obsequious towards you, and

a great Mint-Master of fair words.

Without debt and loan, the fabrick of the world will be dis-joynted and fall assunder into its first *Chaos*, the beauty of the Starrs, what would it be but vastnesse, and deformity, if the Sun did not lend them light¹; the earth would remain unfruitfull, if it did not borrow refreshing dews from the watery Signes and Planets; the summer is pleasant, and promiseth great hopes of plenty, but it is, because it *taketh up much up*.² on *trust* from the friendly and seasonable temperment of the Elements. And, to say the truth; there is nothing good or great in the world, but that it borroweth some thing from others to make it great, or lendeth to another to make it good, and therefore I marvell why Antiquity, who made *Middes*, *Feaver*, and *Scurvy*, *asse* Goddesses, did not Matriculate Loan and Debt among the rest.

The Elements who are linked together by a league of Association, and by their symbolizing qualities, do barter and truck³, borrow and lend one to another, as being the Burse and Royall Exchange of Nature, they are by this traffique and intercourse the very

¹ *Ærugo*.

² *Febris*.

³ *Pboris*.

very life and nourishment of all sublunary bodies, and therefore are called *Elimenta*, *quasi Alimenta*, whose happy concord and conjunction hath brought forth those, whom the world for the good done to man-kinde, hath esteemed Gods, as *Bacchus* the great Vintner, *Ceres* the Meal-mother, *Flora* the Tuty-maker, *Vertumus* and *Pomona* Costard mongers.

Now if every man would render and repay in full weight, that which by due debt he oweth, and hath borrowed from others, *Saturns* golden age would return again, in which there was no difference of Mettalls, but Gold and Silver were all one Oare, and made the yelk of the earth, *Natures* great *Eg'*; neither did *Meum & Tuum* bound out, and apportionate Lands and Lordships, by Mear-stones, and diversity of tenures of socadge and focadge; since when, *qui habet serras, habet guerras*, and the King of heavens peace hath been disturbed amongst men: but then all things were all mens, as necessity did allot and award, who was then the onely Judge and Arbitrator, competently allowing to every man, that which he stood in need of. With

With what dearneſſe have both Gods and good men countenanced and graced debtors? to whom *Diana* the great Goddess of *Ephesus*, granted her Temple for a Sanctuary, to keep them out of *Pag bell Pigeon Hauſes*, or if they were caught, *Solon*, by a ſollemn law inacted, would not have their bodies to be fettered or manicled amongst Malefactors, but that they should enjoy their liberty throughout all the Parks and Purlues of the Prison, or, to ſpeak more mildly, of their restraint and indurance; for the Prison is built Purgatory-wise, after the architecture of Rome with a *Limbus* and *Tullianum*; The Dungeon is the Devills pin-fold and the very suburbs of hell, where Varlets, Roasters, and Stiletto-stabbers are let down, as the proper food that ſtuffs that greedy Maw; the next Room is the Lollard of Trunck-hoſed Famelifts and Separatifs, who after they have been rowelled in the neck, to eure them of the Megrim of the head, they are by the gentle flame of this Stove, and the heat of their own zeal, made to ſwear out their conrumacy and other peccant humours; the upper skirt and ſtage

of this building, is the Garret of expencefull Wasters, Gamblers, and unthrifte Debtors, where though they live robbed of their liberty, as they rifled others of their Money, yet is it their great happinesse, that being glutted, as it were, with an Aplaustick voluntary life, they have an easie overture made to the contemplative and practick life of vertue: Who ever lived more like a souc'd Gurn-head amongst men, then *Diogenes* the Cynick, barrelling himself up in his Tub like a Kegg of Sturgeon? yet was the happinesse of his contented life envyed of the greatest Monarchs, who having made their throats the through-fare and the Cullenders of meats and drinks, found an over-gorged Belly to be Wits clog, Reasons Sepulcher, Lusts-Arsenal, the Magazin of lewd practises, and the Nursery of all Vices: all which provocations are defaulted by debts, wants, and indigency.

And lastly, the Lumbards, Usurers, and Scriveners, who are the Bedles of beggars, and are accounted the Tettters upon the body politique of the Common-weale, who turn the Kalends and new Moons, and the festivall

festivall dayes of quarter gaudies, into the octaves of disaster, & Dooms-dayes-reckonings ; when any of theſe come to heaven, there is a wonderment amongſt the Angells, and they cry out with Sir Gasman of Alfarache, *fruta nueva, fruta nueva* ; here is a new kinde of fruit ſtart up, a Pum-paradice upon a Crab-stock, Lumbards and Scriveners are become the Popes canonized and beatified Saints.

Farwell then, *Vlpianus, Modestinus*, and other Pettifoggers of the Law, Sollicitors and moleſters of cauſes, who account being in debt a kinde of bondage and ſervitude. I pity Seneca's weaſeſſle, who bluſhed to borrow, *Miferum verbum, & dimiſſo vultu proferendum*, rogo : That Poet Laureat forfeited his wreath of Bayes and Ivy-twine, who made his prayers to his Purſe, to keep him out of debt, in this manner.

To you my Purſe, and to
none other wight
Complain I, for you to be my
Lady deer :

Ocleve
in
Chau-
cer.

(10)

I am sorry now that you be
light,

For certes yee now make me
heavy cheer,
Me were as lefe laid upon a
beer.

For which unto your mercy
thus I cry,
Be heavy again, or else more
I dye.

Now vouchsafe this day, or
it be night,
That I of you the blisfull
sound may heare,
Or see your colour, like the
Sunny bright
That of yellownesse had
never pere
Ye be my life, ye be my hearts
flert;

Queen

(n)
Queen of comfort and of good
company
Be heavy again, or else more
I dye.

Now Purse, that art to me
my lives light,
And Saviour as down in
this world here,
Out of this Town help me by
your might,
Sith that you will not be my
treasure,
For I am shewe as neer as any
frere,
But I pray unto your cour-
teſie,
Be heavy again or else more
I dye.

Yet welfare the prodigall unthrift who
is *Magis promus quam condus*, and serves at
the Buttery hatch, whatsoever is in his Bin
or his Battrell, and therefore could never
endure the complaint of his Purse, who thus
bemoan'd her self unto him.

*Materia infælix, detracta
cadavere, forma*
*Tam varia, ut nec ego me
mihi posse queam,*
*Haud melius fatum, nam
pendeo more latronis,*
*Ingenium sic me fueris ha-
bere pu'ant.*
*Si dederis servo, servatum
reddo petenti,*
*Non nisi at auriculis tracta
referre vold.*

A Skin flai'd off, makes my
 materials,
 My form is various, where
 my self I loose,
 My doom a fellons death and
 funeralls,
 For at a belt I am hang'd by
 a noose,
 I do not filch for mine own
 thrift and gain
 But what you give, I closely
 keep and bear,
 And when you aske, I it
 restore again,
 Yet not, except you pluck me
 by the eare.

For the Al-te-maell, and foot of the
 reckoning, this is the *summa/summorum, debet-*
mur morti nos nostraq; to that whil't I live, I
must resolve to live in debt, in debt to God
for my Being, in debt to Christ for my Well
being

(14 .)

being ; in debt to Gods sanctifying spirit,
for my New being, and I will ever be ready
to pawn my life for my Countreys liberty ;
I will owe obedience to my parents, faith
and loyalty to my Prince, and when I shall
pay my great debt unto Nature, I will ren-
der my spirit into the hands of God, be-
queath my Body to be depos'd in the lap
and bosom of the earth, and cry *Domine De-*
mitte debita mea.

F I N I S.
